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A NEW AGE IS BORN

G. DE PURUCKER

Members of the once thriving Point Loma T.S., now scattered for the most part around the world in sturdy groups or lonely outposts, will remember that September 27th marks the day of the passing of G. de P. in 1942, just a week after the Autumnal Equinox. So swift, so unexpected the removal. Yet how the memories of those days, and the years before, cling to and indeed keep fresh and invigorate heart and mind.

It is a new world since then. Not that "brave new world" that dazzled the unsophisticated eyes of Miranda looking upon the courtly attired (though shipwrecked) retinue of the Duke of Milan strangely lost on her little island; but surely a new world for our little island-Earth in all that has happened since World War II in convulsion—and opportunity.

Our thought goes back to some eighteen months before G. de P.'s death. It was what we might call Syzygy Day, May 11, 1941, when the planets Mercury, Venus, Earth, Moon, Uranus, Saturn, and Jupiter were all in a line with the Sun. On that occasion, at the close of the evening Temple meeting G. de P. spoke. For some strange reason we do not have a stenographic transcription of his words (a stenographic report was always made of what he said by his private secretary, Elsie Savage—Mrs. Harry Benjamin); but below we give what Professor Charles J. Ryan jotted down in note-form. The reader familiar with Dr. de Purucker's style will immediately see that what we quote is almost certainly *verbatim* as far as it goes, and also that it accounts for hiatus and brevity, it being recognized that the complete comment would be too difficult to take down in even a modified longhand.

Readers will give what credence they will to Dr. de Purucker's words of thirty-two years ago—remembering Then and Now. They may also recall his article "Wind of the Spirit," published in the book of the same title, in which he warns of certain tragedy unless the West awakens spiritually and puts its "whole trust in the divine power behind Nature and lives in accordance therewith." *Mene, Mene, Tekel Uubarsin! Weighed, Weighed, Wanting—the Persians!* That was 1940, when World War II was in its first stages, before America and Japan and Russia were involved. Before the day of nuclear science. — EDS.

... Today is gravid with destiny. Some may have misunderstood what I have said about this day. Many have had the intellectual curiosity to wonder what it would be like to live at one end of an Age and see the beginning of a new one. Well, we are now at a point where the old cycle dies. Tonight, about midnight or so, a new Age is born. As they say in England and France, *The King is dead, long live the King!* But the preparation for the New Cycle took place in 1898, February, at the closing of the first 5000 years of Kali Yuga. But this is not the one I am speaking of now. This one (now opening) will affect the whole world, but particularly the Occidental portion. Coming events cast their shadows before, and I pray to the Gods that in the century to come the man of the West will govern himself with peace, with justice, and with honor. If not, his time is run. If he does, if he will collaborate with the cycle that is opening tonight...

How one's heart is wrung by man's folly! So beautiful and blessed are the Pathways of Right; so painful are the ways of wrong... Blessed are the peacemakers, for they shall inherit All!

THE 1975 QUESTION

VICTOR ENDERSBY

The material on '75 printed in the *Eclectic* for July 15 especially interested me as I have made a special study of that problem for many years, and much of what I anticipated from said study is now happening.

What the Mahâtmas said precisely was: "After December 31, 1899, we will neither come ourselves nor send anyone to the West until after 1975."

Since I have never seen any really analytical study of this remark, I will try one, as it seems to be increasingly needed. I raise the following questions:

1. Who are "we"?
2. What is meant by the word 'come'? How, in what manner on what plane, etc., and to whom?
3. Does "after 1975" mean after January 1, 1975, or after the close of the year 1975?

Some attempted answers:

1. The writers (to the Esoteric Section) were the Indian Mahâtmas, Morya and K.H. However, while H.P.B. was in the West, even as far as the Mid-East, her helpers and sponsors were *not* these. They were members of the "Hermetic Brotherhood of Luxor"—the *real* one, not the fake group of that name founded by Hiram Butler which H.P.B. denounced. Hence we have to determine in our own minds whether the "we" included the Western branch or not.

It has been stated at various times that the full scope of the work of the 'brotherhood' includes Adepts busy at all times in all countries, the work surfacing only at certain cycles. Obviously they could not 'send' anyone who was already here. One of those who might already be here could be H.P.B. herself, who did qualify — after pretty horrendous ordeals — as a member of the Luxor. Is there any particular reason why she *should* ever have left, after her death in London? I wish to emphasize here, as I have often done previously, that the worst thing which could happen would be for anyone now to be recognized as H.P.B. by any considerable or influential number of Theosophists, new or old. The only condition under which I would imagine it as possible would be after she is gone again — or he is gone again — this time probably for good — or some time after the occult movement should have sufficiently matured and gotten over the hero-worshiping tendency, to accept calmly and with equanimity such a presence. Meantime we are in the midst of a society, even whose 'occult' believers either are skeptical about reincarnation itself, or so far over on the credulous side as to accept the whole caboodle of 'life-readings' which you can get practically on every street corner for a couple of bucks or similar.

The real thing is not going to compete in that field. The somewhat territorial aspect of the occult effort joins with something else of importance to indicate that the next appearance should be *Western* rather than Asiatic.

That thing of importance is that the Eastern path is not for the West, and *vice versa*. We have been told this emphatically, especially by Judge, who warned against "coming cussedness in the form of attempting to inflict on us purely Eastern methods of discipline." Since it was Judge who held forth the most on this, I can't help connecting the complete repudiation of Judge in the T.S. which is now wholly Brahmin-dominated, with his warning mission in that respect. Also, I cannot help connecting that repudiation with what happened to Dr. Henry Smith, who was trying to bring Judge back to his proper place in the literature. He told me at our first meeting that as President of the American Section T.S. he had realized the 'vast vacuum' left by Judge's absence, and was reintroducing his works in the T.S. lodges.

I think that the great encouragement which the appearance of a real Indian Adept would give to the scores of Indian 'yogis' and 'swamis' now infesting the American scene especially, of whom very few have real knowledge and fewer still know the vital difference in the real occult needs of the West, would be sufficient warrant for the representation to be Occidental, not Oriental. Of course there are a few exceptions; some Hindu teachers themselves have warned about that very thing; some are trying to adapt the Hindu disciplines to the West; and one of them, Satchitananda, closing an explanatory talk, said "If you want further details, go to the Theosophists." I never heard any other Hindu professional say anything of that sort. But I have met Hindus who have been willing to admit that we might have something in the occult line which the East does not have—as yet.

2. As to the manner of coming — anywhere, at any place in the world, any reasonably decent man who can sincerely place the Cause of Humanity as represented in Theosophy *first* in his life, can have someone 'come' to him in one way or another, whether he is a 'psychic' or not, in a way clear enough to convince him that it is real. But if his character is flawed by pride, vanity, greed; by a desire for leadership or fame as a great teacher, he will be out of luck, because for every true Adept looking for suitable recruits there are a hundred astral impostors looking for suckers to represent them and gather victims in the land of material existence. Every few days I run into somebody, directly or by ads, somebody who has fallen for some such line, under the dire illusion that anything which comes by 'supernatural' means comes from some 'spiritual' realm.

3. After the *end* of 1975, and likely near the end of 1976. The cutoff in the first place was not merely to allow the world to recover from the severe case of spiritual indigestion which the initial impact had given it, but to give plenty of time for the impostors to show their faces and allow the public to choose its paths, left or right. It's going to take a lot of patience to stand by and watch what happens between now and 1976. Personally, I doubt that I will be able to do that in silence.

WHEN THE SLEEPER WAKES

Of Death, we may quote Shelley:

Peace, peace! He is not dead, he doth not sleep—
He hath awakened from the dream of life.

To many of the Ancients, life as we know it here was the dream, and the reality was in the hereafter. But the additional truth is that there is reality here too, and we live our lives for the purpose of finding out more of the realness hidden within the seeming fortuitous pattern of our lives. To the one who seeks Truth, Death is the great Interpreter, the great Revealer. The teachings that we learn from a study of Death are these:

(1) Death is a breaking up of the many-sided entity called man in order, first, to bring necessary rest and reinvigoration to the human part of us before rebirth, and, secondly, to permit the spiritual aspects of our nature to be free to enjoy their spiritual experience in the less gross spheres of the universe.

(2) We are always aided by the deathless part of us, the very essence of our real nature; and life, the human aspect of it which we know so well, is really a matter of seeking out that hidden divinity and embracing it more consciously. For the inner God, the inner Christos, the inner Osiris, *there is no death*.

(3) The Universe is an orderly organism, and everything in it works for the advancement and progress of all other parts: a great living, pulsating, growing Being, with infinite possibilities of Growth and expression.

(4) The process of this growth is through cyclic activity and rest, appearance and disappearance from inner world to outer world, to which process we crudely give the name, when associating it with human beings, of life and death, but which after all is a continuous circle or spiral of LIFE.

(5) We cannot cheat in life. Nature, or the Universe, or God, or the Divine — whatever name we want to give to That which is beyond definition — is impersonal, not to be swayed by supplication. It acts for the good, which is the unfolding and evolving, of all beings. Each being gets what he deserves. We reap what we have sown.

This last idea is strikingly depicted in the Egyptian Book of the Dead (Coming Forth into Light) in the after-death scene of The Weighing of the Heart. In this scene, Ani, the Pilgrim through the Spaces, is tried in the Scales of Judgment; his heart, weighed against the Feather of Truth, is found true. As an awakened soul now, he joins the Gods, no longer as the human Ani but as the illuminated Osiris-Ani, and continues his journey through the realms of Light.

The symbolism here emphasizes the truth that each one of us faces himself when he dies. We do not throw on some exterior divinity the burden of our errors or weaknesses. There is no favoritism in Nature. We are what we are, and when liberating Death comes, we know it. In that clear and solemn moment we experience a flashing before the inner eye of all the events of the life just closed. The accurate evaluation of our life is stamped on the consciousness of the Reincarnating Ego, which is the eternal Self within us, and

in the next reincarnation this knowledge acts as a reserve of hidden wisdom to help us face the trials and tribulations of the new life.

When the dream of life is pierced by moments of perception which reveal the purpose of life, then the Sleeper stirs. When these golden gleams are seized and held beyond the changes of consciousness, far out into the deeps of Space, far within into the deeps of the Spirit, then the Sleeper wakes.

—W. EMMETT SMALL

SEEKING TRUTH AND THE TRUE SELF

JAN H. VENEMA

In today's turbulent world there are, nevertheless, numbers of people seeking reliable knowledge about life and being. A book review by the poet and literary critic Willem Brandt of *Siddharta* has given us again food for thought in this connection. This book by Hermann Hesse (1877-1962), who received the Nobel prize in 1946, seems again to be one of those stories (shown by the reprints after 50 years) in which also young people are greatly interested. In *Siddharta* the scene is laid in India and the story is about a son of a Brahman who devotes his whole life to the seeking of "the true Self". The philosophical and religious tenor of the story, characteristic of the spiritual background of nearly all Hesse's works, is further elucidated in the review. The keynote of the book is "Der Weg des Menschen ist ein Weg zu sich selbst hin." (The way of human being is a way into the Self). *Siddharta* has been seeking Truth in many places.

Now that also among our younger students a similar interest is shown in a *spiritual* foundation of life, it is more than ever necessary to point again and again to the existence of H. P. Blavatsky's *Secret Doctrine*, *Isis Unveiled*, and *The Key to Theosophy*. The fundamentals of the teachings contained in these works have, it is true, penetrated everywhere into the world, into books and literature, but as H.P.B. wrote in 1888 (*Messages to Conventions*) "genuine Theosophy has still to fight a serious battle for recognition." This is still the case in our time.

We quote a few passages from the above-mentioned review: "Truth finds its basis, as *Siddharta* discovers, in the simple love for all men and all things and in endless tolerance, which also even embraces evil and imperfection as part of humanity and nature, and which understands that even there lies a hidden sacredness . . . Not a deep pondering on religious systems is important, but the deeds of good will, compassion, patience, love and tolerance . . . After having sought everywhere *Siddharta* finds his answer in a synthesis of absolute love of humanity, discovering in all and everything a 'piece of Truth' and experiencing something divine in the smallest things, even in things obstructive."

We know that by studying H.P.B.'s *Keys to Theosophy*, as we do in the School,* later followed by such works as *The Voice of the Silence*, by the side of the illuminating

articles and books of W. Q. Judge and G. de Purucker, the way to that 'divine experience' is clearly indicated. We feel that in trying to find 'the true Self' everything depends on *the individual*; that, as Judge wrote, there are predecessors, guides, who do *point* the way, but they cannot walk the way for anybody else. Hence the emphasis in the School on the fact that we are all pupils, fellow-pilgrims, on the Path; hence the sincere confidence in each others' efforts to penetrate into the teachings of the Esoteric Philosophy and, like *Siddharta*, find 'pieces of Truth'.

Now the tragic fact in this is that as soon as the noble word Theosophy is used for new inquirers and students many get confused; they do not as yet understand that in *Theosophia*, the Divine Wisdom, everything is contained in full measure that is indicated in the above mentioned synthesis of Truth. Give the *teachings themselves* and eager listeners are found, questions are asked, and there may often follow a deeper study of the above mentioned works. But the word Theosophy is as yet misunderstood and many are brought to regard with 'suspicion' the many incorrect interpretations of it that have cropped up in the course of the years. Therefore it is our constant task to clarify, if necessary to supplement, or set right.

The time will come—and here lies our responsibility—when the unassailableness of this old but ever new philosophy of life, this *cosmic* age-old philosophy, will rule supreme. It will be when, as in antiquity, *Theosophia* will be taught in schools as the foundation of life for all tasks in state and society. It will be when it has been divested of the ever hampering forces of sectarian groupings with their 'society-interests', which again and again overgrows the *real* knowledge itself. Understanding this and working for it will mean that the noble name of *Theosophia*, chosen when the Theosophical Society was founded, will be done full justice, as the oldest synthesis of science, philosophy, religion and art. And far above the clouds of distrust and emulation it will appear among workers and students as the radiant SUN in full splendor, a living power in the hearts and minds of men.

—Translated from *Manas*, The Hague, Holland

SEND IN YOUR QUESTIONS

QUESTION 10—*What is the origin of the moon?*

L. GORDON PLUMMER—The question is apparently simple, but the answer is enormously complicated. It must be found by combining several important theosophical teachings, to wit: Globe Chains and Rounds and Races; Life waves and life-atoms; Lunar and Solar Pitris, and so on.

Basically then, since we are taught that our Earth-Chain is the reïmbodiment of the Lunar Chain, it follows that the origin of the moon is similar to the origin of the Earth. In other words, the moon itself was the reïmbodiment of a former planetary chain, and so on through a long series of planetary imbodiments. Similarly, this Earth Chain will have its own future imbodiment in an as yet non-existent Planetary Chain. It is conceivable then that the energies that will bring about that future Planetary Chain may already be at work.

The questioner is urged to give thorough study to the teachings about the formation of the Earth Chain, and the

*School for the Study and Promulgation of the Esoteric Philosophy, at The Hague, Holland.

building processes during the first Round, followed by the evolution of the many kingdoms during the succeeding Rounds. Thus he will have a picture that probably could be applied to the Moon Chain.

There is one important point that we must take into account. Science gives an approximate age of the Lunar Rocks that were brought back to Earth. These appear to be older than the rocks that we have, but not so old as to allow for the billions of years that would encompass the life of a Planetary Chain. This is because we do not see the Lunar Chain that was. We see only the residue of the Globe D of the Moon Chain that was. That Globe D no longer exists, we are taught. This residue has been called by G. de Purucker the *Kâma-rûpa* of the Moon that was. Naturally this *Kâma-rûpa* did not come into existence until the once-flourishing Moon Chain had died, and is not therefore as old as the Moon Chain. The reason that we see it at all is that in the process of reïmbodiment, the Lunar Chain progressed one step higher on the scale of "planes of consciousness," and our Globe D does not function on the exact cosmical sub-plane that was occupied by the actual Globe D of the Moon. For the same reason we do not normally see the *Kâma-rûpa* of a deceased human being unless we are able to perceive on that slightly more ethereal level on which his *Kâma-rûpa* existed.

This sounds complicated to any who have not studied the basic teachings about Planetary Chains, but anyone wanting to pursue these studies will find them of the greatest interest. For him, the question as asked would have to be given in a somewhat more specific manner. Which moon are we studying at the moment? The answer will depend upon the level of study that we are pursuing at the time. It is all a most rewarding study.

QUESTION 11—*Can you tell an ordinary man in plain language just where Kâma-loka is, and what it is? I know it is a temporary state of consciousness of the human ego after death, but after reading several explanations of theosophical writers I must admit I am still confused.*

ELSIE BENJAMIN—The subject is easy to understand in its elementary aspects. Kâma-loka is not a place of actual geographic location on this earth or in this sphere of physical consciousness. It is, however, actually localized in the lower astral realms surrounding the earth, and is also a state of consciousness into which the entity enters after so-called death—that is, after the inner man has withdrawn and the physical body is undergoing dissolution.

Kâma-loka may be called the Desire-World, just as Devachan may be called the Heaven-World. In the Kâma-loka, which you must remember has higher as well as inferior conditions of existence, the ordinary entity must remain until its higher portion has thrown off, or liberated itself from, the lower passionial parts. Thereafter the higher portion enters the Devachan; and the lower part remaining in the Kâma-loka is called the Kâma-rûpa, or shell, which slowly disintegrates, just as the physical body disintegrates on earth. This separation of the higher triad from the Kâma-rûpa is called the second death.

Kâma-loka and Devachan together may be called the World of Effects; and the life here on earth, the World of

Causes, because the Kâma-loka and the Devachan are the effects of the causes you set in motion in this life on earth. In other words, the time spent by the ego in Kâma-loka is roughly commensurate with the intensity of the desires and passions, etc., in the life of the ego when on earth. A grossly selfish man, or one who lives in the pleasures of the lower senses while on earth, will spend a relatively long time in the Kâma-loka; while, conversely, the sojourn in Kâma-loka of a man who has lived on earth a clean, pure life, filled with lofty thoughts and noble deeds, will be very short. A highly spiritual man may pass through Kâma-loka scarcely realizing it, and ascend almost immediately into the highest parts of Kâma-loka, which highest parts blend insensibly into the lowest parts of the Devachan. The Devachan is still less localized than is the Kâma-loka, because it is much more ethereal and therefore not so materially compacted or concreted as the Kâma-lokic world is.

There are, of course, intricate fields of thought into which you can enter in studying this subject, but the foregoing explanation will, I hope, give you something to start on.

It may help you to understand if you compare the existence in Kâma-loka with troubled, uneasy dreams, or nightmares; and the existence in Devachan with the sweet, refreshing sleep during a quiet and peaceful night, when the consciousness is involved in dreams of a beautiful, roseate, and blissful character.

THE ETERNAL NOW

Under the above title the Editors have received from Mr. Geoffrey Farthing, of Evestone, Ripon, Yorks, England, the following commentary which we are glad to share with our readers.

1st August 1973.

Dear Editors,

I read with interest in your No. 16 issue of the 15th May Maja Syngé's letter about the abstract Now. I wonder if I can try to say something which might be helpful in understanding this expression. Shortly, so far as I can see it, 'the eternal now' is the 'moment' of Consciousness. In saying this I know I have not explained anything and that the definition contains a contradiction, in that a moment, however short, is an interval of time, whereas consciousness pertains to duration (as used by H.P.B.) and not to time.

The great difficulty in seeing what is meant by 'the eternal now' is that we may be necessarily using our minds (*Lower Manas*) to try to understand something really beyond our ordinary mental scope. The mind (lower) operates with symbols and its processes (thoughts) are sequential. A train of thought progresses. So long as we are identified with our thinking processes or even with our memories and anticipations, both of which relate to time, we can never *know* the eternal now. We have, or so it seems to me, to dissociate ourselves from the mental process, so that it becomes objective to us. We, as a unit of consciousness, become aware (as subject) of what we are thinking. As the perceiver we abstract our awareness out of the process. We now become the awareness as distinct from that of which we are aware.

We must obviously, for the sake of clarity, leave out of consideration here the matter of the knower—the knowing and the thing known being all one. This is a later realization

which comes after we have become accustomed to just being a unit of consciousness — unconditional — and not being anything else. So long as we feel to be *some thing* (else), we are tied to time. We are operating at the personal limited level. In writing in this way I am, of course, quite ignorant of other people's experience. It may be that what I am saying is common knowledge but I deduce from what is said and asked on the subject that it is not.

It is, however, not too difficult to get the idea that as units of Consciousness *we* are only now. We cannot *be* 5 minutes ago or 5 minutes hence. We can, as we said, remember or anticipate but we can only be, and do, *now*. Thus now always *IS*.

Another mystery is cleared up when we *realize* this. It is that of ubiquitous 'presence.' That consciousness which we essentially are (the monad focused in higher mind) is, for itself as an operating unit, always *HERE*. It cannot *be* anywhere else. Wherever it is, there, for it, is here. Wherever we are, upstairs, downstairs, in the yard, on the highway, on the moon, wherever we are for us is always *here*. If we are asked where we are we say "Here I am." It is where we feel to be always.

Another mystery is also solved when we discover ourselves as to location and time, i.e. here and now — always, — and that is the nature of space. It is the dimensionless place of our "being" — everywhere. Of course all this is experienced only subjectively, inwardly. Unless we can abstract ourselves from being a body in a given location at a given (clock) time, we can never know anything of the eternal NOW.

Much else comes to light in our understanding in contemplating these things, from our *point* of view — as a unit of consciousness. The seeming difficulty is in just being that point, as opposed to being all the things we *think* and *feel* ourselves to be. It takes some courage and absolute freedom from ideas to *realize* that one is *no thing*.

For those who have not discovered this and would like to try, there are the classic methods available. The Zen Koan is an aid. The Buddha's instructions for the "setting up of mindfulness" (viz: — summarized as "I am not my body, I am not my emotions, I am not my thoughts") and other methods for transcending, in consciousness, the limitations of the mind, are commonly to be had. My experience is that they have to be applied intensely enough and over a sufficient time to be effective. It is possible too that no method will work until we are ready.

Yours sincerely,

Geoffrey Farthing

WIZARDS BOOKSHELF AND ITS "SECRET DOCTRINE REFERENCE SERIES"

Worldwide theosophic attention should be called to the remarkable publication explosion in the last year by Wizards Bookshelf of Savage, Minnesota, U.S.A., of important works quoted in H. P. Blavatsky's *The Secret Doctrine*. These *verbatim* reprints include so far for 1972-73:

Key to the Hebrew-Egyptian Mystery in the Source of Measures, by J. Ralston Skinner, Mason, Kabbalist, genius.

With supplement, index and bibliography. Illus. 412 pp. \$15.00

The Book of Enoch the Prophet, translated from an ancient Ethiopian mss. in the Bodleian library, by Archbishop Richard Laurence, former professor of Hebrew at Oxford. 220 pp. \$6.00

Sacred Mysteries Among the Mayas and the Quiches, by Dr. Augustus LePlongeon. Insights of twelve years of Yucatan archeology, by the discoverer of the Royal Sepulchre of Kan Coh at Chichen-Itza. Bibl. and index. Illustr. 200 pp. \$7.00

The Gnostics and Their Remains, by Charles William King. Ancient evidence examined and compared with hermetic philosophies in this scholarly work. Extensive bibl., index, illus., footnotes, appendix. Enlarged ed. 500 pp. \$15.00

Esoteric Buddhism, by A. P. Sinnett, editor of the 'Pioneer' of India. Reveals a complex theosophy that existed long anterior to Gautama, and was taught by him to his circle of initiates. Additional notes, Index. 270 pp. \$7.00

In answer to an inquiry about these publications, Mr. Richard Robb of Wizards Bookshelf, writes: "Most readers are overwhelmed by their first exposure to *The Secret Doctrine* and can become discouraged. The reason, obviously—no *background*. With a little preliminary reading of these Reference Series, even the simple ones like *Enoch* and *Esoteric Buddhism*, the *S.D.* is removed from the world of fantasy into reality. The *S.D.* is not difficult for one who will develop a foundation. You don't study calculus without a basic math credit."

"Another point is the basic worth of the books as they stand alone. They are not opinions or commentaries. I have tried to find books of timeless value, with information that should be preserved. And that brings me to this point: if these titles are hard to find now, what of the researcher in 2073? Will there be any with a turn of mind to write similar books? Compare the ability and style (and motivation) of the 20th century writer with his 19th century counterpart. Another question: Isn't the *S.D.* at least equal to the Zohar in value? Our present version dates from Moses Maimonides of the 13th century. I feel that the *S.D.* may be with society in 2573. Next point: The researcher is rewarded many times by the information contained in the 'Reference Series' as there isn't *room* in the *S.D.* for all of it. There are passing remarks in the *S.D.* that will lead one to a gold mine—again, if you *try* . . ."

Aims of the Tibetan Friendship Group in South Africa These are:

1. To help the refugees from Tibet and to promote personal links of friendship between them and individuals in this country.
2. To study and propagate the ethical teachings of Buddhism, as well as all aspects of Truth, from the scientific, religious and philosophical point of view.

3. To demonstrate by our own example in 'living the life' that these teachings (which are in no way different from the pure ethics of Christianity or any of the great religions) can bring peace, joy and harmony to mankind.

All interested in helping this Tibetan Friendship Group may address: The Secretary (Rosemary Vosse), Tibetan Friendship Group, "Watersedge," Malton Rd., Wynberg, C.P., South Africa.

BOOK REVIEWS

The Mahatmas and Their Letters (1973). By Geoffrey A. Barkorka. 422 pp., incl. copious index. The Theosophical Publishing House, Adyar, Madras 600020, India. Prices: 27/- cloth, 24/- board! 68 Great Russell Street, London WC1B 3BU, England; Post Box 270, Wheaton, Illinois 60187, U.S.A.

This work is an example of painstaking, thorough research and analysis of original sources—in the British Museum and in the Archives of the International Headquarters of the Theosophical Society at Adyar—as well as of apparently all available secondary relevant material contemporary with, and subsequent to, the receipt of the many letters studied.

The first three chapters, titled respectively: "On the Genius of Mahatmas," "On the Authenticity of the Mahatmas," and "Introducing 'The Mahatma Letters to A. P. Sinnett'," persuasively state the author's case. He convincingly establishes the reality of the Mahatmas as living human beings of flesh and blood—superior men, "who know, and know that they know", and whom, therefore, he accepts unquestioningly and follows with grateful heart. These days one cannot stress too strongly the importance of recognizing the genuineness of the Masters themselves, and the high quality of their communications which invariably reveal *insignia majestatis*, and in these first chapters of *The Mahatmas and Their Letters* we find this admirably done.

One personally could wish, however, that the remaining three hundred odd pages continued more in this vein. We realize, however, that the author's main purpose appears to be to record the phenomenal methods by which nearly all the letters in question were produced, and these are meticulously reported. Still, we cannot refrain from referring the reader to the Master K.H.'s own words: "It is not physical phenomena that will ever bring conviction to the hearts of the unbelievers in the 'Brotherhood' but rather phenomena of *intellectuality*, *philosophy* and logic, if I may so express it." (*The Mahatma Letters*, p. 246).

One must seriously also question the wisdom of disclosing some of the testimonials citing extravagant personal adoration of the Mahatmas. Surely this is no adequate substitute for acceptance and appreciation of the teachings given by them and amply set forth in the Barker collection. One looks longingly in the Barkorka volume, for example for serious consideration of those sections in *The Mahatma Letters* on Probation and Chelaship and on Philosophical and Theoretical Teaching — especially on Death and the After-Death States—packed with wonderful teaching. We feel that a chapter could well have been added drawing

attention to their intrinsic lofty content which of itself would warn against the tendency in human nature to worship the individual, to be persuaded by mere phenomena instead of profiting by the Doctrine and the living Teaching. Are we to fall into the same errors that have beset the Christian world for nigh two millennia! But perhaps for this another and separate study would be required.

—IVERSON L. HARRIS

The Book of Enoch the Prophet, translated by Richard Laurence. One of the Secret Doctrine Reference Series, published 1972 by Wizards Bookshelf, Box 66, Savage, Minnesota 55378, 180 pp. hardback \$6.00.

The Book of Enoch is quoted and commented on extensively in *The Secret Doctrine*. It is a strange work, difficult to comprehend, yet even on the surface obviously worth study by any student of the occult.

An Apocalyptic work, the most part of *The Book of Enoch* was written not later than the second century B.C. In spite of the fact that its influence on early Christianity is reflected in the New Testament, and that it was known and used by the early Church Fathers, this book was never accepted into the canon of the *Apocrypha*. Except for fragments it was 'lost' for centuries until manuscripts were brought to light in Ethiopia in 1773. (Nevertheless, it was certainly known to the Druidic bards of the Middle Ages, from which might be concluded that this work continued an underground existence long after it had been forgotten by the theologians.)

A matter of interest, and probably of no little significance, is the fact that *The Book of Enoch* was a 'staunch favorite' of the Essene Community, according to John Allegro, on the basis of references found in the Dead Sea Scrolls. Moreover, the earliest known use of certain terminology found in the Scrolls is in *Enoch*.

This new edition of the Archbishop Laurence translation is a photographic reproduction of the 1883 edition which was used by H. P. Blavatsky. The Laurence version reads well, but should be supplemented with comparisons to the textual differences and additions contained in the Greek manuscript discovered in 1886.

—TED G. DAVY,

in *The Canadian Theosophist*, May-June 1973

The Wisdom of Lao-tse, by Iverson L. Harris, Point Loma Publications, San Diego, California, 1972, Paperback, 36 pp. \$.75

For those unfamiliar with Lao-tse and his philosophy this brief account is a valuable introduction. His principal work was the Tao-Teh-King and Mr. Harris has given a lucid, condensed account of the Tao which can be defined as "The Way, the Truth, and the Life," and much more.

Madame Blavatsky stated in *The Secret Doctrine* that it is said Lao-tse wrote a thousand books, but that his greatest work, the Tao-Teh-King has only about five thousand words, yet the text is unintelligible without commentaries. It says much for the author of this study, originally given as an address in 1955, that he has been able to present such a useful guide in the reading of one of the world's philosophical classics.

It was Laotse who wrote "A journey of a thousand miles began with a single step." So this delightful little synthesis ends with this quotation—"The path to the Buddhas and the Christs, to Yoga or Union with Father in Heaven, the Tao-Teh-King must begin with a single step. The time to take that step is eternally NOW."

To those interested in comparative religion and seeking a general approach to the Chinese teaching known as the Tao, do read "The Wisdom of Laotse."

—L.P.H., *Theosophy in New Zealand*,
April-June, 1973

Yogi Ramasuratkumar, The God-Child by Truman Caylor Wadlington; Madras, India: The Diocesan Press, 1972; 92 pp.; illustr.; paper, \$1.25.

"For the writing of this book," the author states, "I am indebted to the Theosophical Society Headquarters, Adyar, Madras, and to the Society's President, Brother N. Sri Ram. My efforts found a stimulus and fruition by the atmosphere of the estate and the kindness and cooperation of its President. In all truth, without N. Sri Ram's assistance, this work could not have been done, and for that I am very grateful."

Ramasuratkumar, born on the first day of December, in 1918, along the banks of the Ganga, in a village near Kashi, the "city of light," was drawn as a small boy to the saints, sages, rishis, and men of contemplation who built their huts on the river's shore. Spellbound by their myths, tales and legends, he was inspired and impressed by these holy men and attracted certain experiences which revealed the spiritual nature of his own destiny and led to the search for his spiritual Father.

The sensitivity, insight, wise choice of quotations, and the mature understanding of this young Theosophist, as he poetically tells the story of this search, presages much for his career as a writer.

"In every individual," he writes, "there lies unlimited potentiality. One needs only to cut asunder the snare of the mind and senses and renounce the finite for the infinite. Once a person can catch a glimpse of the infinite reaches of awareness, the perfect forces, the wide expanses of knowledge, and the joyous freedom of being which await him in the unexplored regions of his inner self-existence, there will be no turning back as he takes to the Path leading to divine consciousness, for nothing will mean so much as the treasure of his own enlightened being."

If this interesting little book helps the reader "catch that glimpse," Truman Caylor Wadlington will have fulfilled his mission.

—JAMES W. ALLEN

CIVILIZED LIVING

The following notice is sent out by: Theosophical Society Library, 119 North East 62nd Street, Miami, Florida, 33138.—Eds.

There is a wonder-word in Sanskrit. Spelled AHIMSA, it includes in its meaning: love, friendliness, cooperation, and everything that is required for civilized social living. It has always been the watchword of India and perhaps it is the

secret of her continuity and creative vitality. It was Gandhi's policy of peace and non-violence: to refrain from harming any other creature by deed, word, or thought. It is, in fact, the golden rule: *Do unto others as you would be done by.*

Simon Roof in his book *Journeys on the Razor-Edged Path* says: "Now, whether you must break down barriers with your will or melt them away with your love, resolve to identify yourself with the whole of humanity, to develop a world sense, to become a world disciple. Let there no longer stand in your consciousness walls between nations, races, and religions; instead envision the underlying unity of all these in spiritual brotherhood. See every man as a brother and not as a citizen of a certain country, of a certain race, of a certain faith; and then see all units of humanity as individualized areas of being in the One Life. And recognize yourself not as a lone worker, but as integrated into the large and growing group of world servers, united with those who, in full spiritual consciousness, are working to fix ever more firmly the evidence of God's will being done on earth. Let your nation be the kingdom of God; let your race be the sons of God; and let your religion be the direct realization of God Himself."

As the 'Golden Age of Aquarius' dawns, let us begin to build a fellowship to unite mankind, not in the bonds of Christian, Jewish, Hindu, Buddhist, Confucian, or Mohammedan love, but in the wider, holier bond of enlightened human love and understanding. Let us reach out beyond all that separates and estranges us to the principles of freedom and mutual respect; beyond religions to spirituality; beyond sacraments to the sacred, universal instinct of reverence and awe; to the soaring faith itself that seeks to express its divine beauty in earthly forms. Let us recognize our Common Source and Goal, and secure our shared brotherhood, each helping the other with his own deepest intuitive insight. We will discover a new Yoga: a natural union, not of theological or philosophical systems, but of free souls, seeking the Truth and uniting to build, on the basis of altruism, justice, and love, the true Aquarian Brotherhood of Man.

Let us reverence our 'Father in Heaven'; respect our brothers and sisters on earth; and lovingly protect our bountiful Mother: Nature.

ITEMS OF INTEREST

☆ Hugo Styff, Ph.D. of Helsingborg, Sweden, died 29 March, 1973, at the age of 81. Reports Maja Synge: "He was active to the very end. A linguist with profound knowledge of Religion-Philosophy, he referred in his published articles on this subject to the Ancient Wisdom and often quoted Blavatsky and de Purucker. His style was eclectic, compressed, somewhat dry, but lit up often by flashes of humor—for he was indeed a sage with a gentle humor. From his youth he was a Theosophist and met K.T. at Visingsö (Sweden)."

☆ The quite sudden death of Cora Lee Machell of Scottsdale, Arizona, July 25th, brings to mind the long association of her family, the Hansons of Macon, Georgia, and also that of her husband Montague Machell and his father, the English artist Reginald Machell, with the Theosophical Society. The four Hanson sisters, together with Iverson L. Harris, Jr., all from Macon, were the first pupils in 1900 of the Raja Yoga School at Point Loma. Mr. Walter Hanson had been Treasurer of the Macon Lodge of the T.S., and Mr. Harris, Sr. its President. Mr. and Mrs. Machell from 1900 to 1929 remained at the Theosophical Headquarters on Point Loma, rendering invaluable assistance. Elsewhere in this issue is a tribute they pay to the ideals and principles of that School.

☆ Björn Eek, M.D., Assistant Treasurer of Point Loma Publications, Inc., stopped by on July 25th to say good-bye, on his way to Subic Bay, Philippine Islands, where he will be stationed for two years. He was recently commissioned a Lt. Commander in the U.S.N. At a recent Board meeting of P.L. Publications, Mrs. Katherine Harris was elected to be Assistant Treasurer to fill Dr. Eek's duties.

☆ Mr. Emilio Sandoval of Eagle Pass, Texas, who has translated *The Mahatma Letters* into Spanish, is now well advanced in the translation of *The Letters of H. P. Blavatsky to A. P. Sinnett*.

☆ Professor Bernardino del Boca, Milan, Italy, President of the T.S. (Adyar) in Italy, and editor of *L'età Dell' Acquario*, has informed us that he has begun translation into Italian of G. de Purucker's *The Mahatmas and Genuine Occultism*, and *Clothed With the Sun: The Mystery-Tale of Jesus the Avatara*. He comments: "We are trying to have more people interested in Theosophy but the work is hard."

☆ And a firm in Madrid, Spain, Publicaciones Controladas, has also asked for and received permission to translate and publish in Spanish works issued by Point Loma Publications, beginning with books authored by G. de Purucker.

☆ We have received from Olive Dutta in London the latest addition to *The Mahatma Letters Course*, which includes questions and commentary on Letters 24 and 25. These cover a particularly fascinating section dealing with pronouncements about science made by the Mahatmas nearly one hundred years ago, some of which have been 'proven' by today's science, others of which are becoming acceptable, and still others not yet verified or for that matter disproven. This is a Course that should be studied world-wide.

☆ Wizards Bookshelf, Savage, Minnesota, has added yet another book to its remarkable "Secret Doctrine Reference Series": *The Gnostics and Their Remains, Ancient and Medieval*, by C. W. King. A review of this is planned in a forthcoming issue of the *Eclectic*.

☆ Corresponding Fellows Lodge of Theosophists *Bulletin* (edited by Elsie Benjamin) for August 1973 has an interesting and provocative article on "Dweller on the Threshold". Here we find a clear explanation of the words *Kāma*, *Rūpa*, and *Loka*, the understanding of which the author feels is necessary to get the full philosophical significance of what is meant by Bulwer Lytton's phrase, immortalized in his occult story *Zanoni*. The corroborative quotes from H.P.B. are magnificent. The C.F.L. *Bulletin* is one of the most needed periodicals on the theosophical scene, outstanding because of its no-holds-barred exposition of technical (yet practical) theosophical teaching, references to original Theosophical source-material, and frank discussion of views and opinions of its 'corresponding' members.

Interestingly enough, *Theosophy* (The Theosophy Co., Los Angeles), July 1973, reprints in full W. Q. Judge's article (under the pseudonym of Eusebio Urban) on "The Dweller on the Threshold". This also clearly expresses just what the "Dweller" is and what is its influence. It was first printed in *The Path*, December 1888.

☆ Another pamphlet has been issued by the United Lodge of Theosophists in its most useful and continuous series of articles by H. P. Blavatsky in convenient and handy form. Under the over-all title of "Soul, Life, and Sevenfold Man," are the following republished articles from early issues of *The Theosophist* and *Lucifer*: The Popular Idea of Soul-Survival; Classification of 'Principles'; Re-Classification of Principles; Transmigration of the Life Atoms; The Life Principle. 50 cents from The Theosophy Company, 245 West 33rd St., Los Angeles, Calif. 90007.

☆ Mrs. Margaret Duncan-Miller of Weybridge, England, President of the Corresponding Fellows Lodge of Theosophists, writes: "I feel truly honored by the invitation to become an Honorary Member of the Board of Point Loma Publications, Inc. and look forward with great pleasure to further co-operation with the Board."

Mr. and Mrs. Jan Molijn of Heemstede, Holland, perennial workers for the Cause in Holland and frequent hosts to visiting fellow-Theosophists from the U.S.A. and elsewhere, recently enjoyed an extended vacation in California, where they were welcome guests at several Theosophical homes. They have also accepted invitations to become Honorary Members of the Board of Point Loma Publications, Inc.

So, also, has Mr. D. J. P. Kok, unsalaried Managing Director of International Study-Center for Independent Search for Truth, whose Theosophical activities in Holland were reported in THE ECLECTIC THEOSOPHIST Newsletter No. 17, July 15, 1973.

(Point Loma Publications, Inc. is a non-profit, tax-exempt Educational and Religious Corporation, chartered by the State of California on January 22, 1971).

THE LOMALAND THAT WAS — AND IS

In a letter written May 25, 1968, Montague and Cora Lee Machell (Scottsdale, Arizona) speak of their vision of Point Loma—Lomaland—as a living reality, a state and plane of consciousness of vital meaning. Because of Cora Lee Machell's recent death the Editors quote from this letter.

... As Theosophists we have been brought up to think in terms of eternal values. Point Loma is not a community that was. It is a place of consciousness that is. As such, it is more spiritually indispensable now (in this sick, chaotic, tāmasic age) than it ever was. It takes just this kind of a contemporary thought atmosphere to prove whether or no the Point Loma Truth had enduring reality. It had!

As I turn from worthless and sickening reviews of today's national, social and 'artistic' ideals, and breathe again the living purity and sunlit sweetness of Lomaland's dreaming and doing, I am moved to insist that Point Loma is—today—a healing and recuperative plane of consciousness, more unique than ever.

In our case, pride of background becomes present responsibility. What we were brought up to believe, and be, on Point Loma, was and is TRUE. It is our personal responsibility to make it operative. Because what we received there are the seeds of a vaster vision, that vision, clarified and vindicated today, is the Point Loma we personally remember—a lifelong spiritual perspective.

Because of the intellectual and ethical murk of these days, our hold on the purity of those Lomaland ideals must be supremely tenacious... Those few who have kept the Vision alive are indeed linked esoterically with ties of heart dedication to the UTMOST. Since Lomaland, the locale, is no more, Lomaland, the deathless Troth with Truth is the treasure we must guard...

GIFTS TO POINT LOMA PUBLICATIONS LIBRARY

Recent books received by Point Loma Publications Library include *Jewish Symbols in the Graeco-Roman Period* (Vols. 5 and 6: "Fish, Bread, and Wine"), Bollingen Series XXXVII, Patheon Books, given by Mrs. Ruth Ann Findlay of San Diego, California; and from Robert M. Holland, Santa Ana, Calif., *Insights for the Age of Aquarius: A Scientific Analysis of the Problems of Religion*, by Gina Cerminara. Prentice-Hall, 1973. Additional contributions of theosophical and other volumes have recently been made by L. Gordon Plummer and Mr. and Mrs. Iverson L. Harris.

Friends and readers are reminded that such contributions are one practical way of helping the growing work of Point Loma Publications, and are gratefully received.

The Library has been classified and indexed by Mrs. Gerda Dahl, of Long Island, N.Y., on a summer visit to Mr. and Mrs. Harris. Our most appreciative thanks are due her.

CONTRIBUTIONS

With sincere appreciation Point Loma Publications, Inc., acknowledges the following contributions received since our report in *Eclectic* No. 15, March 15, 1973. (By request only initials and amounts are given): R.H. \$10.00; E.M.G., \$496.25; E.L.K., \$10.00; V.U., \$1.50; N.A., \$1.00; I.H.B., \$1.50; Anon., \$7.50; Anon., \$7.50; E.L.K. \$10.00; L.C., \$1.25; R.H., \$10.00; W.S., \$2.50; R.H., \$10.00; J. & L.M. \$12.50; R.C., \$5.00; K.R. \$1.75; H.M., \$5.00; G.D., \$89.96; D.E., \$30.00; L.B.G., \$25.00.